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Number 15



Confirmation

Do You Renounce the Devil and All His Works and All His Ways?

Do You Believe in God the Father, God the Son and God the Holy Spirit?

I Do!

News and Notes

The Lost Church at Spanish Fork

By President William Larsen

Last November Pastor Arthur Sorensen of Salt Lake City and I journeyed to Spanish Fork, Utah in search of a lost church. We had the name and address of Mrs. Jameson, who lived adjacent to the property that we had been told belonged to the UELC.

Prior to traveling to Salt Lake City I inquired everywhere about a Spanish Fork congregation, but no one remembered a church in that location. Pastor Sorensen and I agreed that we were on a wild goose chase and that rumors concerning the church at Spanish Fork were false.

We visited with Mrs. Jameson, who at first was reluctant to admit us into her house. She was fearful lest we had come as representatives of the Church of the Latter Day Saints. When we showed our credentials, we were cordially received in her home.

Mrs. Jameson told us this story: Her father had been the pastor in this church next to her home for many years. He had come to America from Iceland under the auspices of the Mormons. After he started to read the Bible he became convinced that the Mormons were wrong in their beliefs. He studied and received further education, eventually becoming a Lutheran pastor who served the congregation at Spanish Fork.

Mrs. Jameson also told us of how the small church had been the place where she had gone to Sunday School during her childhood days. (She is now nearly 80 years old.) She described carefully what the Christmas programs had meant to her.

We were invited by Mrs. Jameson to go into the church. Though the windows had been boarded up, she had locked the doors so that she would be able to enter the church from time to time. As we walked to the church, she told us that she had cleaned the church twice each year.

It was interesting, but also tragic, to walk into an old church which had not been used for many years. The pews were hand-made by early

settlers. The lighting fixtures had candles for illumination. There was clean linen on the altar, and candles in the candlesticks. The small pulpit had not been used for many years. We expressed gratitude to Mrs. Jameson for her interest in the church and her concern for its care and upkeep.

In trying to ascertain ownership of the building, we could get no information from Mrs. Jameson. We asked for the county court house and were informed that it was at Provo, Utah. Both Pastor Sorensen and I agreed that it was hardly worth our time to continue our investigation, but since we were close, we thought it wise to look into the court house records.

In the court house we described our purpose in coming, and it was only a few minutes until we had our information. The UELC had purchased this church in 1920, and we still hold it in our possession. The Church Council will make the decision as to what we shall do with this property.

From this little story we can learn something. Unless there are concerned people who know the importance of receiving the grace of God in Word and sacraments, a church will die. And there stands the church at Spanish Fork, touched only by Mrs. Jameson's loving hands. This church is dead.

Soon we are approaching the end of another fiscal year in the UELC. We must express our gratitude to the thousands who make possible that Christ be preached in all the missions of the Synod.

To meet all of our obligations it is necessary that we pray God to give us the faith to believe that we can meet all of our obligations without fail.

There are many places where the life of the Church depends on the gifts that we make to the UELC. I hope never again to see any place like the lost Church at Spanish Fork.

NOTE FROM TREASURER

Since the fiscal year closing the church's books is less than a month away (i.e. April 30), I wish to take this opportunity to thank the correspondents I have had in connection with the financial affairs of the individual churches.

It has been very refreshing to see the zeal with which pastors, congregational presidents and treasurers approach the problem of raising the budget. As of April 1, the synod budget is raised to the extent of \$100,000. This means in figures that we need less than a month in which to raise approximately \$100,000, the amount needed to fill the quota. Our thanks for what has been done are now. It has been very encouraging in view of the substantially increased budget over the previous year. **continued and immediate support** make it possible to report to the convention that the budget for 1934 has been raised.

P. V. Hansen, Treasurer

Racine, Wis. Our Savior's Church. M. Andersen, pastor. The Wartburg Seminary Chorus sang its final concert in its 10-day tour in Our Savior's Church to an audience of about 100. Sunday evening March 31, the attendance, the members said, was 100.

The concert was under the auspices of the ALC and churches of the Racine area. Women of Our Savior's Church served supper to the members of the church and the pastors and wives. An offering of \$165.00 was received for the chorus.

The chorus is under the direction of Mr. Donald A. Olsen, a member of the Trinity Seminary student body at Wartburg Campus in Dubuque. Richard Jensen, also of Trinity Seminary, is the first tenor soloist. The 40-voice male group.

Mr. Lyle Kohler, a Trinity Seminary student who will be ordained this summer, accepted a call to become assistant pastor at Nazareth Lutheran Church, Cedar Fall, Iowa.

Pastor V. R. Staby has now concluded his pastoral work in the area of any church near Kimballton, Iowa. He has moved to Council Bluffs. His home is at 100 4th Street, Apt. C.

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Kingdom Without End

By Gilbert A. Jensen

you want Christ to be King, your King?
He is not up for election. Your vote and support
not being solicited to secure for Him the office.
t is King, and not by your leave or mine!
two occasions during His life in the flesh men
ly wanted to make Him King. It happened first
He took a little boy's lunch and fed 5,000 men,
es the women and children present. If He could
onderfully solve their economic problems, then
ould be king. Indeed, they would compel Him
king! But our Lord was not impressed by this
of "devotion." "Perceiving then that they were
to come and take Him by force to make Him
Jesus withdrew again to the hills by Himself."
6:15). They did not really want Him. They
after bread, and, knowing what their desires
He fled from their grasping hands. Just as a
man flees designing women who offer "love"
g to get rich, so Christ turned from these "subjects"
e ulterior motives He knew.

Palm Sunday Enthusiasm

e second time when a mass of people showed
siasm for Christ as King, took place on "Palm
ay." On that day they saw in Him a military
eror. In Him, remembering statements of the
ets, they saw the restoration of the ancient
rchy, deliverance from the hated Romans, and
political power and glory. True, the "steed" He
and His appearance (even weeping) gave little
se of this, but desperate people grasp at straws.
onalism seized the simple, and the city was in an
r. Only the astute rulers were suspicious of this
and the hopes to be pinned on Him. And how
they were, they said, when His first audacious
as to disrupt the practices going on in the temple!
elf taking a whip to the money changers and
ing the religious leaders with "operating a racket!"
they smirked. With such action He had com-
l political suicide.

ore Pilate, accused of "conspiring to overthrow
overnment," His enigmatic answer troubled the
n ruler. He said He was a King: "To this end
I been born." With bluster the Roman tried to
ss Him with his power: "Don't you know I have
e to have you killed?" But Christ was not im-
d. And Pilate, for all his bluster, felt insecure
nder judgment before Him. There was that
the Christ which "shook" the Roman when He
"My Kingdom is not of this world." He was
in some mysterious way, and Pilate was distressed
His poise. How insecure the "great" men of
arth really are! See the infamous Herod! A
comes to him that the "king of the Jews" has
born. A threat looms. Sleepless nights follow
fter the other. At last a mad plan is proposed,

Chaplain Gilbert A. Jensen who has written this medi-
cation is stationed at the Naval Air Station, Whidboy,
Island, Washington. Chaplain Jensen is a good writer.
He edited the youth section of the Ansgar Lutheran a
number of years.

not unlike those devised by insanely ambitious men
of our age: slaughter all the children below the age
of two! Get rid of the "opposition!"

But what if the "opposition" is God? "He that
sitteth in the heavens laughs" at the fulminations of
the "great" ones, foils their best laid plans, and declares:
"I have set my king on Zion, my holy hill."

How are the mighty fallen!

"I saw the Conquerors riding by

With cruel lips and faces wan;

Musing on kingdom sacked and burned

There rode the Mongol Genghis Khan.

"And Alexander like a god,

Who sought to weld the world in one:

And Caesar with his laurel wreath;

And, like a thing from Hell, the Hun

"Then all they perished from the earth

As fleeting shadows from a glass.

And down the centuries

Came Christ, the swordless, on an ass."

Your King?

Do you want Him to be your King? And will you
remain loyal in your allegiance after the ardor of the
multitude, singing "Hosanna!" is dead! Will you be
among the faithful when the fickle masses follow the
"trend of the times" and shout "Crucify Him!"?

We have lived in times when martyrs for the Christian
faith have suffered and died in great numbers in
many parts of the world! We, even in America, ought
to know that this world is "not a friend to grace to
help us on to God." Behind much patronizing "toler-
ance" lies latent hate of the King of Kings, as Christians
in other lands have discovered, needing only some
popular leader to stir it up and direct it.

But to the faithful God comes with grace sufficient
for every circumstance into which He calls them.

I have met one of God's faithful who came from
behind the iron curtain, having known both the mad
rules of Hitler and Stalin. And it seemed to me that
he was the wittiest, the most soberly devout and
inspiring man of God that I had ever confronted. The
key to his stature in spite of the days and years of
peril which he had survived was not in himself alone,
but in the King whose servant he was. So to the
King, to whom every knee shall bow, a song:

O Jesus, King, most wonderful,

Thou Conqueror renowned;

Thou Sweetness most ineffable

In whom all joys are found.

When once Thou visitest the heart,

Then truth begins to shine,

Then earthly vanities depart,

Then kindles love divine.

Church News from here and there

CLERGYMEN MAY GO TO RUSSIA AS MISSIONARIES

Two Churches of Christ clergymen said at Washington, D. C. that Soviet Ambassador Georgi Zaroubin had told them he "knows of no reason" why they cannot receive visas to go to Russia as missionaries.

R. J. Smith, Jr., and Gus Farmer, both of Dallas, Tex., said they had discussed the matter with the ambassador at the Soviet Embassy.

If visas for the two are approved it will mark the first time the Soviet Union has admitted American evangelists for missionary work. Mr. Smith visited Moscow and other Russian cities last July.

Ambassador Zaroubin granted the interview to the clergymen a month after an aide asked that they send him a letter. The meeting was described as "very friendly" by William Scott, minister of the 16th Street Church of Christ here, who accompanied the evangelists to the embassy.

He said Mr. Zaroubin listened smilingly to the evangelists' plans for religious meetings in Moscow and other Russian cities, then told them he knew of no reason why they should not receive visas.

The ambassador asked them to submit formal, detailed applications giving a full personal history of each member of the party who will go to Russia. Mr. Zaroubin promised to forward the papers to Moscow with his endorsement.

LUTHERANS BUY HOTEL PROPERTY AS RESIDENCE CLUB FOR AGED

A three-and-a half acre hotel property with a private ocean beach has been acquired by Lutheran Services, Inc. of San Diego, Calif. for use as a residence club for the aged. The purchase price was \$450,000.

"Carlsbad by the Sea" will be operated by the Lutheran Council of Churches of San Diego, function-

ing through the non-profit Lutheran Services.

The hotel buildings are being altered to accommodate a maximum of 108 residents. Already 50 applications for membership have been received. According to John A. Titlow, president of the governing board, members of all Christian churches are eligible for membership.

Fees start at \$15,000 for life-care for men of 65 and \$18,000 for women of the same age. The men's fees decrease by \$435 annually until the age of 80, when a fee of \$9,000 has been set. The women's fees decrease \$460 a year to \$11,000 at age 80.

Lutheran Services is spending \$50,000 for alterations, including the installation of elevators and the erection of fire walls. The ballroom is being converted into a social room and one of two former dining rooms is being equipped as an infirmary.

Situated on a bluff overlooking the Pacific Ocean, Carlsbad by the Sea is 35 miles from San Diego.

SAYS LEGALISM BEING SUBSTITUTED FOR TEACHING, PREACHING

Dr. Ralph Cooper Hutchison, president of Lafayette College, Easton, Pa., said at Philadelphia that this country is trying to legislate social progress and reform rather than promote it through education and moral suasion.

Dr. Hutchison, a Presbyterian clergyman, vigorously criticized this trend as one "undermining the common spiritual ideals on which the country was founded." He addressed 700 businessmen at a \$25 a plate luncheon sponsored as a benefit for the Greater Philadelphia Council of Churches.

"Legalism and force is being substituted for teaching and preaching" he declared.

"Inflamed by the fad for social progress and reform, we have embarked on what we call 'liberal

movements.' Instead of persons we would command. This way with Blue Laws and with legislation. We are trying it now in relations, by forcing desegregation on the South and by FEPC on the North.

"We are being taken into a camp of scientific humanism, an enemy whose creedal purpose is the use of force to secure progress. We are beguiled by the idea that if we can save each individual will be caught in some kind of corporate salvation. We are intent on the good of the whole, disregarding the significance of the rights of the individual."

Dr. Hutchison said Christ is only with individuals, not with nations, "and his final word was to teach—not legislate—not to wash, not terrorize, and not to hypnotize the social order with psychiatry."

"I believe that the teaching of the persuading mission is the way of social reform, the way of the way of salvation, the way of God," he said.

TOP CHINESE PROTESTANT LEADER CRITICIZES COMMUNIST AUTHORITY

Hong Kong (RNS)—A top Chinese Protestant leader criticized Communist authorities on the mainland for not carrying out the government's policy of religious freedom at all levels," the Radio reported.

It said the criticism was made in a talk before the Chinese Consultative Council in Peiping. Wu Yao-tsung, chairman of the General Synod of the Churches of Christ in China. He also heads the National Committee of the Protestant Churches for Self-Administration.

Dr. Wu praised the government for "giving the people religious freedom," but he demanded that directives be issued to government officials of all grades "who often counter to official policy."

He complained that local officials interfere with religious freedom under the pretext that religious

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The Washington Observer

By Gerhard Lenski

OWN ON SPENDING

and more voices are being across the land asking the and the Congress to cur- onal spending. Secretary of asury Humphrey has already his piece in no uncertain Democrats in Congress, led ator Byrd of Virginia, are kward in pointing out that ional budget under Repub- ministration is higher than was under theirs. Comes an extended statement from r Vice-President Garner, g out of an experience of ight years in Congress, de- that the government's spend- unreasonably high and that be reduced. Among other heard is that of Representa- rblad of Oregon, protesting sending a "fashion coordi- a feminine style expert, to air bases "to interpret the ng mood of fashion in the State for wives and families ce peronnel abroad."

ave trouble to believe that am is wasting much money hion coordinators" of this ut, even so, the simple fact nfront us that our national has assumed astronomical ons and that many thought- ents do feel that the danger now being reached. Rising t, rising costs and rising g seem all tied together, the tating and aggravating the wo. Where will it all stop? call a halt? The answer is y. Perhaps something far an a curtailment here or needed. Perhaps the gen- itude of the whole nation be changed and re-direct- each one of us in his own ies to produce more and to

consume less—if our people as a people can view their government as an area for service rather than as a pantry to be raided—then, no doubt, we might find ourselves spending less, saving more and, in so doing, placing the national econ- omy on a safer basis. Each one of us tackling this immense problem as his own personal problem—each trying to give more and to ask for less—yes, that kind of program will surely help. Shall we try it without further delay—today—now?

WATER PROBLEM

The recent drought in the seven states of the Southwest has served to focus the attention of the nation on its water problem. No longer can our rapidly expanding economy take for granted that ample water supplies will always be available as needed or wanted. A recent sur- vey conducted by the New York Times declares: "Three D's— drought, distribution and dirty streams—spell a possible dead end for continued growth of industries and cities, as well as potential dis- aster for farm-lands."

Water conservation plans, the construction of dams and reser- voirs, irrigation projects, the build- ing of pipe lines, all these are be- ing pushed at this time, but in- creased water supplies are by no means commensurate with rising national needs. Today we manage to use about 250,000,000,000 gallons of water daily. By 1975 it is esti- mated that we will use nearly dou- ble this amount. Already industrial plants consume 37% of our annual supply. True, sufficient water is available for all needs in the over- all rainfall—an average of 30 inch- es a year—but 70% of this amount is lost through our inability to store,

control and then use it. In some areas periodic flood conditions pre- vail causing great damage to life and property. In other areas drought prevails and farms and homesteads must be abandoned.

No doubt, our engineers and ex- perts will solve this problem for us. But something more than engineer- ing skill is needed—a deeper appre- ciation of God's bountiful provision for our needs and a stronger reali- zation of our dependence upon Him. The most of us know something about the stewardship of money, time and talent. A larger kind of stewardship is now in order for our nation—one which embraces all our national resources, high among these—that of our national water supply.

ETHIOPIA ISN'T FAR AWAY

The special interest of Lutheran groups—the Lutheran World Fed- eration, Swedish and Norwegian and Danish mission societies, and now the American Lutheran Church—in mission work to be done in far-off Ethiopia, is deserv- ing of our careful attention and our best support. These are days when foreign fields of this sort are not easily entered. There is a rising tide of opposition directed toward missionaries coming from the West into Eastern lands. But with Ethi- opia it is different. Here, thanks to good work done by Lutheran mis- sionaries in earlier days and to the fine impression made by a Luther- an Ambassador, John Simonson, the Lutherans are being warmly wel- comed and in an official kind of way. All this spells opportunity and prompts the special effort that is put forth at this time.

But another Ethiopia, closer home, sends out its peculiar call and also deserves attention. Refer- ence is made to the expanding ne- gro population of our land. Yes, there are as many dark-skinned in- dividuals in these United States of ours as there are in all Ethiopia, that is to say, about 15 millions here and a like number there. Washington, D.C., our nation's cap-

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About Luther League Work

By Pastors In U.E.L.C.

THE LUTHER LEAGUE

By Pastor A.

We have called this short article by the broad term: The Luther League. That is because we didn't know whether to think of the league in terms of problem, challenge, or privilege. No doubt it is a combination of all three factors. What could be said about children can be said about the youth: "Let the youth come unto me and forbid them not." We are operating in the area of greatest privilege,—problems, challenge and all.

One of the greatest problems in the Luther League is the mental approach of those who are responsible. They expect too much, and if they don't get the full measure, they turn negative and sour and unfit themselves for any decent approach to the youth. It's nice to get one hundred percent response, or even seventy percent. But we can just as well face it: that will never happen. Far better is it to work optimistically and hopefully with what you do have than always to lament, especially in the presence of youth: why don't the rest show up?

Another problem is that of time. Busy pastors, always pressured by the demands on their time, just can't give it the time they should. The idea of counselors may be helpful if they are well chosen. But we have heard pastors speak disappointingly of counsellors in their youth program. They don't know how to plan or to lead programs and they turn out to be just glorified "youth-sitters." Getting the young people to put on the program is no solution either. At least we have not found it so. It's no good to get up and read a piece. That does not say that youth should not participate in their programs. They should. But we don't believe there is any substitute for pastor's talks, question boxes led by him, or by a well informed youth counsellor. "Feed my lambs" is the job of somebody who knows and the young people know it and expect it. So somehow time has to be found for an adequate youth program.

Youth have many irons in the fire. And there is school work that has to be done. It is, therefore, difficult to find a time that is suitable for all. For us an early hour on Sunday evening, twice a month, works out fairly well, with from 15 to 20 youth turning out, about 60 or 65 per cent of our potential. We do make allowance for the social element, but find that this does not require primary emphasis. The purely social

We wrote ten pastors to write about their experience in Luther League work. We said they could speak frankly for we would print their articles under the E. A. B. C. etc. We shall bring more articles later.

event ordinarily draws no more youth than the program. Our best bet is always a thought provoking program in which the youth are asked questions they themselves ask them. They have questions of all kinds and like to hear them discussed pro and con. They want to eat, too, and we always let them. A fine social outlet is just to let them talk over a hot topic.

The editor has indicated that the youth office should help the local program. We don't know what the youth office can do beyond providing material for the local program use and pointing the youth in the direction of united efforts and objectives. They work miracles in the local drag. It seems to us that the local program has to stand or fall with local plans and resources applied in the direction of the best. Keeping youth alerted on the meetings, and programs that meet the spiritual needs of youth, whose primary characteristic is a growing mind that is asking questions and looking for answers.

J. E. S. PROGRAM

By Pastor C.

Sixteen Luther Leaguers were present in the hall of their little country church for their regular monthly meeting. I, their Pastor, had with some skepticism brought up the matter of their participating in a Youth Sunday service, something they had tried before. I doubted that this group of mostly less reticent, rural young people would dare to do so. I anticipated having to spend a good deal of time to convince them. However, I had decided beforehand that first I would simply lay the matter before them to see what would happen.

I suggested three possibilities: 1. They could participate in the liturgy, and I would preach the sermon. 2. They would lead the liturgy, and they could select three or four to bring the message of the day. 3. They could be responsible for both liturgy and sermon. When I had presented these possibilities, I sat down and asked the young president of the League to lead the entire discussion. I made myself keep still.

Out of that discussion the decision was made that they would participate in the entire service. Under a bit of prodding by their girl president four young people volunteered to each present a sub-topic of the general theme of the day. Other leaguers were then selected to participate in the liturgy, two were appointed to be ushers.

le group was to work up an anthem to sing at ice. You would have to have been there to te the wonderful Christian witness on that Sunday.

g the past few months the Y. E. S. program of ship has frequently been brought up at our meetings, a different League than the one to above. After a period of rather extensive y concluding with the showing of the film strip E. S. and a short talk by myself in which I present Y. E. S. as a challenge, the Leaguers n the program by a large majority. At the time the mechanics are being worked out and ng people are responding with considerable sm.

ve young people today are ready to meet the e of following Jesus Christ; of serving the Lord Church, in-so-far as they are able. I'm still n the ministry, but I think I have learned some- om the young people whom I have been privi- minister to. They may act like they don't en say so. They may also act as if they would ot do anything in the League or in the Church. on't think there is anything that will kill a more quickly than to try to lay everything out n on a platter. The more they are allowed cipate, the more they are permitted to do for ves, the more responsibility they are given, the tive and faithful they become. It seems to me h of today are saying, "Just give us a chance"! urse, I do not even want to suggest that is the whole answer to the problems of young nd their Luther Leagues. Activity for activity's ill certainly not accomplish the salvation of als. Jesus Christ must be placed at the center thing attempted, must be the motive for start- and the power to accomplish it. Yet didn't ly activity when He said, "Follow me"?

can present Christ and His work to our young n words they understand, in ways that appeal e hearts, work they can do but also work that awhile, then our Lord will accomplish the rest. ill feel the impact of His challenge; they will o to be real workers in the Kingdom.

PROBLEMS OF THE SMALL CHURCH AND SMALL LEAGUE

By Pastor F.

r League is a challenge for every congregation. d be classified among the most important duties pastor and congregation. However, for many e we find that the Luther League work assumes e of an auxiliary and hence does not receive tion that it should have.

s today are called upon to serve in Civic affairs, r on T. V. and Radio programs, and then there onstant "must" of visiting the sick and shut-ins. urch must grow in membership, which means visitation of new prospects. Because of these

many duties of the pastor today, many churches have secured the services of an interested couple to act as sponsors of the Luther League. This has helped a great deal. (Larger churches with associate pastors are able to give youth work more attention.)

However, there is always the problem of maintaining interest and in supplying programs that will be beneficial to our youth. Now that we have a full time Youth Director, we do find that much direction is given from headquarters which serves as a guide in the preparation of programs and the like and for this we are very grateful. But, in spite of the aids that we get from our headquarters, there are certain problems that must be met on the local level. Most of the churches in our Synod are small, and because of this we find our Luther Leagues small in number. The division of a small group of eight or ten into the proper age groups is prohibitive. To have three or four members in an age group does not warrant sufficient material to present and prepare a program and thus does not promote sufficient interest nor supply the needs of the average Luther Leaguer. So often in churches of this size, we must put all age groups together and we find that it is difficult to maintain a program diversified enough to appeal to all. When the Luther League is from a larger church where there can be twenty to fifty leaguers in attendance, the problem lessens, especially when there is an approximate even number of both sexes.

Another problem with which we are confronted is the lack of parental interest. Luther League work belongs to the pastor, it seems, and therefore they expect him to arrange for transportation to the outings, to the meetings, and see that their children are returned safely. Also, when parents are not interested, it is so easy for them to find an excuse to keep the children at home. It is hard to get Dad to take the Leaguer to a Sunday evening or Wednesday evening meeting when he is already settled before the television or if there is some other social event for him to attend.

Another problem we face is the constant change of personnel. As the Leaguer grows older and more experienced and has developed his talents, he will probably go off to school or secure employment which tends to keep him away from Luther League.

If our church members could realize more fully that they, too, should have a part in the Luther League program, it would facilitate the work very much. When families invite the Luther League to their homes and make a festive evening for them, it does much to create more regularity in the attendance of our youth. This is especially true in the smaller congregations. In the larger congregations where the group is too large to meet in the homes, the situation is entirely different.

But, in spite of our problems, we do find a very fine nucleus in most churches of Leaguers who are always willing to attend and to serve. This work is very rewarding to both the pastor and the sponsors of the Luther League.

We do appreciate the continued guidance of our Youth Director for programs, and also are we appreciative of the work that our district and national presidents do to stimulate an interest in our youth projects decided upon at our conventions, etc.

We believe our Luther League serves a wonderful purpose in spite of the many handicaps and problems that we face locally. With much prayer, persistence, and interest, we believe that the work of the Luther League in every congregation will bear much fruit.

LUTHER LEAGUE WORK IN OUR CONGREGATIONS

By Pastor E.

The editor of the Ansgar Lutheran has asked, that I write an article about Luther League work in the congregation. He suggested, that a frank presentation be made of joys and handicaps in this work.

JOYS—A pastor's joys are often centered in the work among the young people. They are usually more responsive to the influences of the pastor's work. Most pastors have had the joy of seeing their young people grow up to a respected, influential Christian young man, or woman. While he does not want the credit, he cannot help but rejoice, when he sees developing in his flock young people with Christian character, young people who know Jesus Christ, and are willing to witness for Him. There may not be many of them. The Lord Jesus Christ did not have many either. But He knew that success did not depend on quantity but on quality of His followers. Young people should know that the pastor is indeed happy to see, that his young people are living Christian lives: that they are willing to take up a cross and follow their Master.

PROBLEMS—There are many problems in Luther League work in a congregation. Frankly speaking, one of the problems the pastor faces is the High School. The school's unreasonable demands on the young people's time and talent creates a real problem for the pastor. This is not a one pastor's gripe. There are very few that do not make the same complaint. School leaders are often more interested in their program at school to win honors for their school, than they are in supporting the Christian church in developing Christian character in the youth. To seek first God's Kingdom is not in the program of many high schools.

In addition to taking most of the time of young people, the school often carries on a program that is not favored by the church. One example is school dancing. Many a pastor and parent have had to battle this problem in home and in church. It takes a great deal of character for a young man or a young woman to take a stand against this evil, when it is a part of the program of the school, and where most of the young people take part. It creates an attitude of opposition to the church. The natural mind of the young person usually gets support for wayward living

through the inducement of the school dance. standard for the school, another for the church wanting to be loyal to both, the church often comes out second.

Christian parents are asked to support two institutions that are quite contrary to one another in some respects. Loyalty to the school seems necessary for the child's sake. But loyalty to the church, its teaching, and its moral interpretations, are also a must for true Christians. But when a part of the school program weakens the faith in the church of Christ among our young people, it becomes very difficult to carry on Luther League work.

False teachings in the school creates another problem in the training of our young people. When the teacher in the school tells the pupil, that the "Bible is a collection of old fables," he certainly weakens the Christian faith of young people. There is always some young person who desires to be fortified in his unbelief and to have a longer rope for licentious living. While this criticism does not pertain to all public school teachers, for which we are thankful, it does pertain both to some teachers and to text books used in the schools.

It is difficult for young people to understand, that they cannot both be in the world and of the world. They have a difficult problem to face. They need our prayers and our understanding. Perhaps they are fighting their battles too much alone. Another problem

FOR GROWN-UPS ONLY

Pastor B's Reflections

Is Luther League work becoming too difficult? When you hear some church leaders talk, you might think so. Today's busy parish pastor has so many other pressing duties, there doesn't seem to be time to work with the young people. He certainly can't do it alone. In some congregations aren't large enough to have a parish worker or intern or youth leader who could carry up this phase of the work. It does seem difficult indeed.—But raising families can be difficult too. If we are not going to give that up, are we?

What's the answer? Pastors must have help. They must have adult **counselors** for the Luther League activities. The pastor could not begin to teach all the classes in the Sunday School, so we have Sunday School teachers. Likewise, we need to select Luther League counselors, who will take their responsibilities for the youth as seriously as our Sunday School teachers take theirs with the children.

Choose two or three young couples from the congregation—more if you need them. They are to work with the leaguers, help them plan their programs and give all the encouragement they can. The pastor must take time to meet periodically with the counselors and with the leaguers too, in order to keep in touch with what is going on. He is the person usually equipped to train the counselors for their responsibilities.

s takes time and energy too—but it means the application of usable personalities.

How can we keep on thinking up interesting programs? Each time the league meets, there should be something of interest to the leaguers. And not only something that interests them, but that helps them spiritually, so that they grow in Christian faith and knowledge of their church. Thus, planning the program "menu" is an important matter, and should be done for several months in advance, if not a year, to assure a balanced diet. The method of presentation is important too. Young people (elders too) quickly become bored with only one kind of program presentation. Vary the menu with skits, panel discussions, playing sociodramas, debates, forums, etc.

Other organizations working with youth, such as the Scouts, provide excellent materials for their leadership from which to plan each month's programs and activities. They know that young people need to be active if they are to be kept interested.

The Luther League Youth Office provides some excellent tools to help us in our local leagues. One of these is YOUTH PROGRAMS, a quarterly manual containing a wide variety of materials for junior, hi-league, and young adult programs. Soon this manual will become an annual instead of a quarterly, and then a whole program can be laid out in advance.

It helps to take a poll among the leaguers to see what subjects they would like to discuss. Draw up a list of topics and circulate them as an "interest finder" to see what appeals most to them. Take these results into consideration when mapping out the programs for the year.

Of course, these manuals are only tools. They are like the recipe book; you have to bake the cake!

How can we solve our financial problems? Often leaguers complain: "it's so hard to get young people to pay their dues." They get behind on their quotas to the district and synod leagues—and don't always pay their own local bills on time. Besides, the Luther League ought not to be a money-raising organization anyway." This writer agrees. That is why he favors the YES plan—Youth Education In Stewardship. It asks young people to give regularly and systematically a weekly offering for all church causes. When this is carefully presented and tried, "dues-collecting" becomes obsolete, and most leaguers would not go back to any other plan.

Problems? Yes. They will always be with us. Some deep-seated individual problems, that can be solved only by much prayer, and maybe some fasting too. They are the young people in any congregation who do not point with affection to their pastor and adult members and say, "Do you see those people? They are not a part of our problem. They are a part of our solution."



THE WEEK AT DANA

your midcontinent college

COLUMBUS BOYCHOIR SINGS AT DANA



*America's Singing
Boys*

The internationally known Columbus Boychoir presented a concert at Dana College on Thursday evening, April 11. Donald Bryant, the director of the 26-voice choir, is a graduate of Capital University, one of the colleges of the American Lutheran Church. He holds a master's degree from the Juilliard School of Music. One of his sons is a soprano soloist with the choir.

One of the choristers is from Nebraska. He is Cyrus Hall of Chadron and is following a family tradition in music. His grandfather, as a student in Copenhagen, Denmark, earned a large portion of his school expense by singing.

The choir originated in Columbus, Ohio, as a community enterprise led by Herbert Huffman, choirmaster at Broad Street Presbyterian Church. He founded the Columbus Boychoir School in 1940. Almost at once the choir attracted attention, and after local and national radio concerts the boys made their metropolitan debut in New York's Town Hall in 1943. Pressure of applications from all over the country led to the establishment of a boarding school in 1950 at a new location, Princeton, N. J.

Annual tours, which carry the choir to packed houses throughout the United States and Canada, endear the boys to millions. They have sung with the New York Philharmonic Orchestra and the NBC Symphony. The State Department included the Boychoir School in one of its films for distribution around the world.

The Boychoir concert was the last of the programs in this year's Dana College-Community Lyceum Series.

THE LUTHER LEAGUE

John W. Nielsen, Editor

"I SAW HIM DIE"

By Eileen Jorgensen

The slender figure pulled her cloak closer against the shivery cold, releasing the breath she had held too long.

Cold! Why, it was broad day!

Nevertheless, she was cold, right down to the tips of her sandaled feet. And the coldness was more than the chill of a desert night, or the swift descent of a summer storm. It was the icy chill of a broken dream, of the cold realization that youth is gone, or that love has come—too late.

She looked down at her aching feet, motionless in the sand, then at her companions—fellow travelers, partners in crime. No, not that! They were such ordinary looking people. The kind of people you would find in any city, in any century. A few were of the idle curious . . . the soldiers . . . the women . . . the children playing. The men were silent and solemn, or bold with too much wine.

Her eyes moved restlessly over the crowd, looking for a familiar face. Seeing none, she sighed in relief. Her father would be furious if he knew where she was. She was still a child. Her mother—pretty and vain—was shopping, as usual. No visit to the city was without her endless buying and bargaining. Her father would be with his friends, talking politics perhaps, or warming himself at the local wine merchant's shop.

Having given her parents the obeisance of fleeting thought, the young one turned again to that sight which had occupied her most of that day. She looked up above the children at play, the noisy crowd, to the figure of a man in the agonies of death. She saw not the awkward body, or the blood flowing from hands and feet. She looked only into his face. Sharply, she regretted any moments spent looking at anything else. Seeing again the deeply etched lines of suffering, the intense look of his eyes, she knew this was a face she would never forget.

What had he done, this man? What crimes did he commit? What horrors had been wrought by those hands, so helpless now?

Puzzled, she looked about at the turbulent crowd. The soldiers gambled for a robe of red. The solemn, bearded ones spoke jeeringly to one another, "He saved others; he cannot save himself." The women wept. The robbers, stretched on their own wooden death

beds, shouted coarse epithets. But still no mention of his crimes. What had nailed him to that center cross on a hill outside the city? She read again, as she had many times the sign above his head; "The King of the Jews." She must ask her father about that, he would know this king of the Jews. No, no, then she would need to tell her father where she had spent this day.

Watching the fine face of the man on the cross, she wondered about him. Who was he? From where did he come? How old was he? Was he afraid to die? What were his thoughts as he hung there? Seeing his lips open as though to speak, she pressed forward through the crowd, to hear what he had to say.

"Father, forgive them."

Forgive them! Forgive them what? Was he really asking his father to forgive his killers? Perhaps his father was a powerful man who would seek vengeance on these who had brought such public humiliation on the family! But, no, that could not be! The man looked to Heaven! It was to his God, then, that he prayed. Forgive them—do not hold this against them—do not seek vengeance!

The child was mystified by the strange surge of emotion which swept through her. Naughtiness caught was punished. Wrong doing was followed by retribution as surely as night followed day, or season followed season. But this was different! Forgiveness—what a word was this? What kind of a God did he serve, this man? Surely not one of the cruel deities of the Greeks or Romans or barbarians. This man knew a God who was kind and forgiving, maybe even warm and loving.

She felt warmer now, as though the sun had found her hiding place. Looking at his feet, she was aware of an odd longing in her heart to cradle them in her arms. Those poor feet! Where had they walked? What paths had they led to? She wanted to bathe them, to wash away the blood stains. But she dared not. She felt almost ashamed of her longing. What would their servants think, if they knew she wanted to wash the feet of a common criminal?

But the certain knowledge that this was not a common criminal receiving a young girl's adolescent pity seemed to grow in her heart. She listened intently as he spoke to the aged woman weeping in grief, then to the stalwart young man at her side. "Behold thy son! Behold thy mother!" They, then, must be his family.

w fortunate they were, to belong to such as he.
ow desolate, to lose him.

listened intently, her gray eyes never leaving his
while he spoke to the repentant robber at his
The promise of Paradise—"today you will be with
Paradise"—set the bells to ringing in her heart.
me, with me, with me," she repeated them
over and over again. She wished, almost, to
the robber's place, dying, suffering. What did
atter when one could be with this man?

darkness deepened, and still she stood there. If
s tired, she knew it not. If she was hungry, she
not. So deep was her concentration, so devoted
ntemplation, that she was no longer conscious of
ssage of time. Her fellow spectators faded away.
emed alone with the man on the cross. Through
ostly darkness she watched his face.

when she knew she could never remember. Nor
e know when it was in those long hours she had
r childhood behind. She knew only that now
s a woman capable of a woman's love, a woman's
on. She loved him, this king of the Jews. King
Jews, indeed! My King, too, she thought. My
forever and always, King of my heart!

crowd stirred, and suddenly she was aware of
shadowy figures pressed close beside her. As
her senses were newly awakened, she felt the
cloth of the countrymen's robes, the sleek silks
ch weaves of the wealthy. It was over. The long
d end had come. She lingered while the soldiers
eted their gruesome tasks. Then, silently, she
away. In her heart echoed the words of the

YOUTH OFFICE BULLETIN BOARD

TICKETS FOR THE L.W.F. PLENARY SESSIONS

The 20 free tickets for youth to the Saturday, Aug. 24th Plenary session of the Lutheran World Federation Assembly have now been distributed. **But tickets are still available** for this and other Plenary sessions at \$1.00 each by writing to our Synodical President's Office, Box 338, Blair, Nebraska.

There will be 9 Plenary Sessions. Tickets for all sessions can be had at \$9.00 per set.

Tickets for the public events are free and will automatically be sent to those ordering plenary tickets.

No tickets are required for the Opening Service, visitors' program, festival or hymns, youth rally, or the concluding festival service.

ATTENTION, TRANSPORTATION CHAIRMEN

An increase in the rates for chartered buses is being proposed. No date has been set for the increase to go into effect. The increase may not affect all areas, but you are advised to keep in touch with your Greyhound Lines Agent. He can tell you what to do to protect your tentative bus contract under the present lower prices. If you have need of additional buses, you are urged to act promptly.

centurion, "Truly this man was a son of God."

"Son of God," she murmured, as she walked slowly back to the city. Many in the crowd wept, others beat their breasts, some argued fiercely regarding the events they had just witnessed.

She walked alone, unnoticed. On her face was an expression of utter peace, of complete satisfaction. "I have seen the Lord," she thought. "I have met my King."

CALIFORNIA—HERE WE COME

Now is the Time to Register, Pray and Prepare

Send registration together with \$5.00 (\$2.50 for leaguers from San Joaquin Valley churches, pastors, n leaders, and counselors) to: Committee on Registrations, Grace Lutheran Church, 4845 East Tulare, no, California. Deadline for registration is May 25.

REGISTRATION BLANK

..... Street

..... Grade in School

..... of Church

..... od of transportation

..... or.... Youth Board Member....

..... City

..... Boy

..... Name of your Pastor

..... Arriving, Date

..... Counselor....

..... State

..... Girl

..... Home telephone

..... Hour

..... I enclose \$....

.....

..... Check....

..... Money Order....

....., Calif.

INTERNATIONAL LUTHER LEAGUE CONVENTION

June 27-30, 1957

BY THE FIRESIDE

OUR SHARE IN CALVARY

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "Crucify!" appall,
With blasphemy between.
And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.
'Twas I that shed the sacred blood;
I nailed him to the tree;
I crucified the Christ of God;
I joined the mockery.
Around the cross the throng I see
Mocking the Sufferer's groan;
Yet still my voice, it seems to be
As if I mocked alone.
But not the less that blood avails
To cleanse away my sin;
And not the less that cross prevails
To give me peace within.

—Horatius Bonar

I KNOW THAT MY REDEEMER LIVES

I know that my Redeemer lives,
And ever prays for me;
A token of his love he gives,
A pledge of liberty.
He lives, triumphant o'er the grave,
At God's right hand on high.
My ransomed soul to keep and save,
To bless and glorify.
He lives, that I may also live,
And now his grace proclaim;
He lives that I may honor give
To his most holy Name.
Let strains of heavenly music rise,
While all their anthem sing
To Christ, my precious sacrifice,
And everliving King.

—Charles Wesley

"FATHER, SAVE ME FROM THIS HOUR"

By H. W. Van Valin

Jesus is often misinterpreted when these words are considered. In this particular passage, He was not making a request, in the form of an appeal, but asking a question. Instead of placing a period after the word "hour" there should be a question mark. Though at least one Greek text places a period after "hour," a footnote states thus: "Continue the question to the word 'hour'." (So says Griesbach, Lachmann and Tregelles.) Numerous translations, as well as Adam Clarke, agree on this point. In the form of a question it would read thus: "What shall I say—Father save me from this hour?" The inference is "No.") "But

for this cause came I unto this hour."

Furthermore, the Greek word "Ti" is frequently translated "why" as well as "what." That would further emphasize the question by making it read, as Adam Clarke suggests, "Why should I say, Father, save me from this hour? when for this cause I am come unto this hour?"

What, then, is the real significance of this change? Was Jesus seeking an escape? No, He was asserting His consecration and purpose to suffer for a great cause which burned in His heart of love.

It is true that in some references, such as Mark 14:35, Jesus "prayed that, if it were possible, the hour might pass from him." But in verse 36, the word "nevertheless" indicates a readiness to suffer. John 12:27 indicates clearly that in the final analysis Jesus' purpose was to go to the cross.

He made a different type of reference to "this hour" in Luke 22:52, 53, when He "said unto the chief priests, and captains of the temple and the elders . . . this is your hour, and the power of darkness." A baseball player would say, "This is your inning; I will have mine." The devil was having his hour, and from his viewpoint it looked like defeat for the Son of God; but when Jesus said, "It is finished," hell suffered a defeat which was Jesus' hour of victory. He did not save Himself, but He saved us.

—Free Methodist

MIGHT

They had sealed the tomb, they had kept a watch,
The military men of their day,
And yet they were utterly powerless—
The stone was rolled away.

They waited like men who were long dead.
Their jangling swords were stilled,
And there in the garden the Christ arose
That his word might be fulfilled.

As calm as the steadfast stars at night,
As still as the garden close,
The dawn broke over the farthest hills
The morning that Christ arose.

The dawn breaks over our world to-day.
There is light on the hills once more,
Neither war, nor rumors of war can hold
The stone at the tomb's dark door.

No might at all had the power
bind

The Christ whom they left as dead
Nations and thrones may fall, but
Is risen as he said!

—Grace Noll Crowder

THE GARDEN

By Ethel May Hall

A lovesome garden of simplicity,
Tall slender lilies hung their graceful heads,

Waxen and white, above their dark beds;

And roses breathed their sweet artlessly.

Magnolia trees with fragrant, timely bloom,

Sheltered bright-coloured birds in their nests

Among their branches; while the hillcrests

Flushed with the feathery purple of the broom.

There dwelt with still delight pure beauty

Where every clean desire might unfold;

The sunlight played, the moonbeams lay serene,

And peace fell dropping in a shimmering sheen:

But on a rock, a Cross shone white and cold—

It was the Garden of Gethsemane.

DEATH—THE DOOR TO LIFE

Death, the old serpent's son,
Thou hadst a sting one, like thy
That carried hell and ever-burning fire;

But those black days are done;
Thy foolish spite buried thy sting
In the profound and wide
Wound of our Saviour's side;
And now thou art become a tame harmless thing;

A thing we dare not fear,
Since we hear
That our triumphant God, to purify thee

For the affront thou didst Him on the tree,

Hath snatched the keys of hell of thy hand,
And made thee stand
A porter at the gate of life, thy mortal enemy.

—Jeremy Taylor

CHURCH NEWS FROM HERE AND THERE

(continued from page 4)

ances upset industrial produc-
plans.

frequently such officials even
py churches for storage purpos-
he stated, citing "cases of con-
tion of Bibles and hymn books."
Wu further complained that
rnment publications frequently
ish anti-religious articles and
ke absurd charges against be-
ers."

his talk, as quoted by the Pei-
Radio, the churchman under-
his praise of the government
its "religious freedom" policy
hanking it especially for help-
the Protestant churches to free
selves from the control and in-
nce of foreign imperialists."

religious life is on the increase
China despite difficulties—and
e difficulties should be ironed
gradually," Dr. Wu declared.

FREE CHURCH GETS PLAN OR VOTING ON MERGER

neapolis, Minn.—A merger
endum in which voting power
be based on the size of con-
ations will be recommended to
Lutheran Free Church in the
t that its annual conference de-
s to rejoin the three bodies now
mitted to union.

the Free Church withdrew from
tations with the Evangelical,
merican and United Evangelical
eran Churches early last year
a referendum on the union
failed to receive a three-
ths vote of approval from the
regations. However, almost
thirds of the churches did favor
merger.

official results showed that of
congregations reporting valid
ts in the poll, 210 or 64 per cent
oved a proposed organizational
of union, and 117 congrega-
or 36 per cent voted against it.
at 30 congregations did not cast
ts or did not meet the deadline.
e fact that each congregation
one vote regardless of size gave
to "considerable dissatisfaction"
e Church. It was "neither fair
right" it was felt that a small

congregation should have as much
voting power as a large congrega-
tion.

This sentiment led last year's
annual conference to request the
LFC's Committee on Relations with
Other Lutheran Bodies to "propose
an equitable procedure of voting
on a referendum."

If the referendum is authorized,
the Committee on Relations will
recommend that the size of a con-
gregation be taken into account in
determining its voting power.

Under the committee's suggested
plan, the voting power of congrega-
tions will range from one vote for
those with 50 members or less to ten
votes for those with 1,000 members
or more. On this basis, some 1,150
votes will be assigned to the 355
congregations of the Church.

Half the congregations of the LFC
have 80 or less confirmed members
each and represent 8,305 confirmed
members or 17 per cent of the total
membership. The other half of the
congregations have more than 80
confirmed members each and rep-
resent 40,542 or 83 per cent of the
entire membership.

Under the new system of voting,
the first group of congregations will
have 24 per cent of the vote, while
the second group will have 76 per
cent of the vote.

"The committee is satisfied," its
report said, "that this method of
voting will favor the principle of
congregational polity while at the
same time allowing for a more ad-
equate expression of the will of the
membership."

The committee will suggest that
the referendum, if approved, take
place between Sept. 1 and Oct. 31,
1957, as "it was not considered wise
to have the voting going on over a
long period of time."

WASHINGTON OBSERVER

(From page 5)

ital, has at this time as many col-
ored inhabitants as has Addis Aba-
ba, capital of Ethiopia. Two other
American cities, maybe three, have
more. Nearly 60% of the people
of Ethiopia are already nominally
Christian, though hardly of a Lu-
theran kind. What percent of

American colored might properly
be classified as Christian and Lu-
theran we do not know. But hard
facts and plain figures declare that
there is a moral and spiritual need
among negroes here as real and
challenging as any there.

All this is brought into a sharp
focus by present day tensions aris-
ing from efforts to integrate white
and colored in our land. Such inte-
gration is being sternly resisted in
many places, not simply because of
race and color prejudices, but al-
so because of deep differences in
culture, social habits and moral
and spiritual attitudes. Somehow
these must be adjusted before the
integration decreed by the Supreme
Court can become a practical real-
ity. Nor are we going to adjust
them by py-passing the close-at-
hand problem in favor of the one
far away.

It is not too much to say that in-
tegration is the Church's problem
even more than it is that of the Su-
preme Court. Is the Church accept-
ing that problem? Is she deter-
mined to do her part to solve it?
Whatever the answer may be, Ethi-
opia is now calling. And Ethiopia
isn't far away.

NEVER THE WHITE ROSE

By Carroll Voss

A warm-hearted, tender
novel about familiar people
and how their future was
shaped by gossip, misunder-
standing, pity and self-
sacrifice. Good reading by
the author of the popular
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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission
Previously acknowledged (March 30, 1957)	228789.30	18283.47	77993.51	31132.91	53192.97	7624.93
Elk Horn, Iowa, Elk Horn Luth. Church from Mr. and Mrs. Chris L. Christensen	25.00		25.00			
Chicago, Ill., in memory of Mrs. J. C. Berthelsen \$2 from Mrs. Sophus Beck	2.00				2.00	
From Mr. and Mrs. N. O. Berthelsen	5.00					
Kansas City, Kan., Westwood Luth. Church, quota pd.	161.80	10.00	68.00	14.80	34.00	4.00
Seattle, Wash., From Mr. John Hofman to be credited to Ebenezer Church, McCabe, Montana	150.00		50.00	50.00		
Pass Lake, Ont., Can., Salem Luth. Church	20.00				20.00	
Red Deer, Alta., Can., Trinity United Ev. Luth. Church	175.00	12.00	73.00	17.00	36.00	4.00
Denmark, Wis., Our Savior's Luth. Church from the Junior Mission group Sunshine Sewing Circle	25.00		15.00		10.00	
Red Deer, Alta., Can., Trinity United Church from the Women of the Church in memory of Mrs. Ansgar H. Jensen of Spencer, Ia.	10.00				10.00	
Norwalk, Calif., Trinity Luth. Church	387.22	23.00	162.00	41.22	81.00	7.00
Brooklyn, Wis., Brooklyn Luth. Church	150.00					
Saxeville, Wis., St. John's Church, quota in full	115.55	10.00	40.00	8.55	30.00	
Perndale, Calif., Our Savior's Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00
Trufant, Mich., St. Thomas Luth. Church	190.00	11.00	80.00	19.00	40.00	4.00
Racine, Wis., Our Savior's Ev. Luth. Church	500.00		500.00			
Laurens, New York, St. Matthew Luth. Church	13.00			13.00		
Brush, Colo., First Eng. Luth. Church, quota in full	400.00		186.00	51.60	75.00	10.00
Waupaca, Wis., Trinity Ev. Luth. Church	727.36	43.00	305.00	75.36	152.00	14.00
Luverne, No. Dak., Luverne Lutheran Church	300.00	5.00	126.00	43.00	63.00	6.00
Oshkosh, Wis., Our Saviour's Eng. Luth. Church	56.25		56.25			
Oregon, Wis., St. John's Luth. Church	239.80	24.84	107.48			
Sidney, Mont., From Mr. Martin H. Iversen in memory of Mrs. M. H. Iversen and Hans Iversen	50.00				50.00	
Westby, Mont., Emmaus Luth. Church from Mrs. Peder Norgaard	5.00			5.00		
Luck, Wis., St. Peter's Church	400.00	24.00	168.00	40.00	84.00	8.00
Denmark, Wis., Our Savior's Luth. Church in memory of Mrs. Carl M. Olson from the Ladies Aid \$5; In memory of Mrs. Nels Gerhardt from the Adolph Erickson Family \$2 and Elmer Rasmussen \$2	9.00					
In memory of Mrs. Nels Gerhardt from Mr. and Mrs. Erwin Johnson	10.00				10.00	
From the Church	1735.00	102.00	714.00	205.00	357.00	34.00
Portland, Me., Emmaus Luth. Church in memory of Mr. and Mrs. John H. Fabricius from Mr. and Mrs. Newell D. Tibbals, Jr. \$5, Mr. and Mrs. Fred Endicott \$5, and Emmaus Ladies Aid \$10	20.00				20.00	
In memory of Mr. Fridan W. Fischer—from Mr. and Mrs. J. Clifford Aaskov \$3, Mr. and Mrs. Howard S. Peterson \$5, Mr. and Mrs. Thomas Chappell \$2 and Emmaus Ladies Aid \$5	15.00				15.00	
In memory of our Dear Aunt and Uncle, Mr. and Mrs. John H. Fabricius, from Messrs. and Mmes. Hans Peterson; S. Ed. Pease; Chris J. Smith; Ed. E. Leighton; Lewis Peterson; Paul Peterson; Roger Hanson, Paul Kloth and Rev. and Mrs. H. Milton Peterson	15.00				15.00	
Portland, Me., Emmaus Luth. Church in memory of Mr. and Mrs. John H. Fabricius, from Mr. and Mrs. Harold Aaskov and Ruth Aaskov \$10, Mr. and Mrs. Homo Fischer and Mr. F. W. Fischer \$3	13.00					
In memory of Mr. and Mrs. John H. Fabricius from the Neighbors	9.00					
In memory of Mr. Laurits Dyhrberg, from Mr. and Mrs. Julius Kloth \$2, and Mr. and Mrs. Jorgen Sorensen \$2	4.00					
Blair, Nebr., Women's Missionary Society Synodical Treasurer:						
Silver Anniv. gifts from No. Dak.-Mont. Dist.: Naz. Luth. Ladies Aid \$0.25; Bowbells Luth. L.A., Bowbells \$15; Pella Luth. L.A., Sidney \$1	16.25		8.13		8.12	
Silver Anniv. gifts from the Minn. Dist.: Main St. Luth. L.A., Hutchinson, \$63; Trinity Luth. L.A., Albert Lea, \$109.40; Brookville L.A., Brookville \$8; Trinity Luth. L.A., Blooming Prairie \$20; St. Peter's Luth. L.A., Northfield \$58.50; Salem Luth. L.A., Pass Lake, Can., \$11; St. Matthew's L.A., Evan, Minn., \$24; Bethany L.A., Morgan \$25.50; Immanuel Women's Guild, Mpls., 22; St. Paul's L.A., Bone Lake, \$10.50; Geneva Luth. L.A., Geneva \$26.86; and St. Peter's L.A., North Luck, \$29.50	408.26		204.13		204.13	
From Albert Lea, Minn., Oaks Mission Circle in memory of Mrs. Nels Omundson from her family	10.00	10.00				
Silver Anniv. gift from the Atlantic Dist. W.M.S.: St. Peter's L.A., Salmonhurst \$20; St. Matthew L.A., Laurens, N. Y., 25; St. Ansgar L.A., Toronto, Can., \$30; Oacacia, Bethany, Boston, Mass., \$20; Trinity L.A., Westbrook, Me., \$17.50; Tabitha Trinity, Westbrook, Me., \$25.50; L.A. Emmaus, Falmouth, Me., \$10; and L.A., Bethany, Boston, Me., \$12	160.00		80.00		80.00	
Silver Anniv. gift from the Iowa Dist. W.M.S.: Willing Workers, Viborg, S. D., \$6.50; W.M.S., Des Moines, Ia., \$1; Helping Hand Soc., Audubon \$85.76; Women of Church, Jacksonville, Ia., \$82.15; Salem Home, L.A., Elk Horn, Ia., \$10 and Rockfield L.A., Beresford, S.D., \$17	202.41		101.20		101.21	
Rutland, Luth. Church, Rutland, Ia., from friends in memory of Mrs. James Osea	15.00				15.00	
Silver Anniv. gift from the Nebr. Dist. W.M.S.: Fredericksburg L.A., Minden, Nebr., \$25; Daughters of Bethany, Ruskin \$18; Women of the Church, Fremont Bluffs, 33.44; W.M.S. of First Luth. (Bethany), Denver, \$15; Ruth Society, Dannebrog, \$6; Immanuel Luth. L.A., Hampton, Nebr., \$9 and Altura L.A., Denver, \$22	128.44		64.22		64.22	
Emmaus Lutheranettes, Kennard, Nebr., for Tabor, Utah, Parish Worker's Salary	4.37				4.37	
Ruth Society, Dannebrog, Nebr., for Tabor, Utah, Parish Worker	2.50				2.50	
Eben Ezer W.M.S., Brush, Colo., for Tabor, Utah, Parish Worker	37.50				37.50	
Immanuel Luth. L.A., Hampton, for Tabor, Utah, Parish Worker	15.20				15.20	
Helping Hand, Oaks, Okla., for Tabor, Utah, Parish Worker	18.78				18.78	
W.M.S., First Bethany Luth., Denver, Colo., Tabor Parish Worker	28.28				28.28	
Washington Comm. L.A., Washington, Nebr., Tabor Parish Worker	2.38				2.38	
Eben Ezer W.M.S., Brush, Colo., for Dr. Winther \$10						
Silver Anniv. from Wis. Dist. W.M.S.: First Luth. L.A., Poy Sippi, \$30; Our Sav. Luth., Oshkosh, \$15; Our Sav. Luth. Tabitha, Oshkosh, \$9.25; Pella L.A., Clinton, \$35; Our Sav. L.A., Denmark \$46; Immanuel, Engl. L.A., Racine, \$3; Our Sav. Luth. W.M.S. Racine \$10; King's Daughters, Our Sav. Luth., Denmark, \$25; Bethel Luth. W.M.S., Green Bay, \$18; Our Savior's Luth. L.A., Oshkosh, \$15; Trinity Luth. L.A., Waupaca, \$14.50; Our Sav. Luth. L.A., Hartland, \$12.75; Our Sav. Luth. Senior L.A., Neenah, \$25; St. John's L.A., Saxe-ville, \$10; and Kingo Luth. Women of the Church, Milwaukee \$26.50.	295.00		147.50		147.50	
Pacific Dist. W.M.S. Silver Anniv. Gifts	39.00		19.50		19.50	
Racine, Wis., Emmaus Ev. Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00
Waupaca, Wis., Trinity Luth. Church from Mrs. Mary Mortenson in memory of her husband, Chris Mortenson	25.00				25.00	
Elk Horn, Ia., Elk Horn Luth. Church	250.00	15.00	105.00	26.00	52.00	5.00
Cushing, Nebr., St. John's Luth. Church, quota in full	224.65		94.00	35.65	47.00	5.00
Blair, Nebr., From Mr. and Mrs. C. A. Christiansen in memory of Walter Thomsen, Audubon, Ia.	5.00		5.00			
Scranton, Ia., First Luth. Church in memory of Rev. Joseph Rasmussen from friends	43.75	43.75				
In memory of Kenneth Edward Culver from the Church	10.00					
Westby, Mont., Emmaus Luth. Church from Mr. and Mrs. Howard C. Nielsen	10.00		10.00			
Fresno, Calif., Grace Church, quota in full	477.50	30.00	210.00	41.50	90.00	10.00
Portland, Ore., Bethany Luth. Church	150.00	9.00	94.00	16.00		3.00
From Women of Bethany	150.00				150.00	
Clifton, Ill., Zion Ev. Luth. Church	100.00		100.00			

memory of Mr. George Hansen	10.00		3.00				7.00
kee, Wis., Kingo Luth. Church, quota in full	300.00	18.00	126.00	30.00	63.00	6.00	57.00
Nebr., Gethsemane Luth. Church from Margot Christensen for Dr.							
another for use as he sees best \$30							
Budget	239166.55	18752.06	82586.92	31995.59	55745.66	7770.93	42315.39
Pages (approximate)	339317.00	19404.00	143033.00	32103.00	70662.00	7800.00	66315.00
	100 Pct.	.06	.42	.10	.21	.02	.19

AL MISSIONS

	Total (Where Most Needed)	Foreign Missions	1956 Luth. World Act'on	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission
usly acknowledged (March 30, 1957)	20503.88	2125.06	2573.54	3632.68	3332.75	2262.05	6169.27	288.11	130.42
Platte, Nebr., Gethsemane Luth. of Laurel, Nebr., from	15.00					15.00			
ice M. Christensen									
orn, Ia., Elk Horn Luth. Church from Mr. and Mrs. Chris	75.00		25.00			50.00			
Christensen (Parkjuli \$25)									
uffs, Ia., Our Savior's Luth. Church from the Women of									
Church Lydia Circle for the support of a girl student	10.00					10.00			
mission school									
Wash., From Mr. John Hofman, Ebenezer Church, Mo-	100.00		50.00			25.00	25.00		
be, Mont.									
rk, Wis., Our Savior's Luth. Church from the Jr. Mis-	5.00				5.00				
sion group, Sunshine Sewing Circle in memory of Julie									
etler									
Nebr., Bethany Luth. Church from the Aagaard Family as									
Birthday gift for Dr. Winther \$10	41.60								
o, Ont., Can., St. Ansgar Luth. Church, From the Danish	41.60						41.60		
adies Aid for the support of a child on the mission field	41.60						41.60		
om the Bible Class for the same purpose	10.50				10.50				
om the Mary and Martha Society, same purpose	10.60			10.60					
om the Sunday School	10.00						10.00		
om the Sunday School									
om the Sunday School									
om the Mary and Martha Society for the support of a Bi-	100.10					100.10			
ble Woman \$50.05 and \$50.05 from the Bible Class	69.00		69.00						
rk, Calif., Trinity Luth. Church	50.00			50.00					
City, Kan., Westwood Luth. S. S.	22.00					22.00			
r, Ia., Dolliver Luth. S. S.	35.00			10.00	15.00		10.00		
Falls, Ia., from Mr. C. B. Madsen									
orn, Ia., From Mrs. Clara Jessen in memory of her hus-									
and Mr. K. L. Jessen and 2 daughters Edna Rasmussen	5.00					5.00			
and Verna Preslica for Parkjuli									
ce, Ia., St. Paul's Luth. Ladies Aid for the Sem. Student	100.00						100.00		
nd									
Wis., Immanuel Luth. Church in memory of Walter	42.00	42.00							
omsen, Audubon, Ia., from friends	4.50		4.50						
s, New York, St. Matthew Luth. Church	541.05		541.05						
ca, Wis., Trinity Ev. Luth. Church									
son, Minn., Main St. Luth. Church from Mrs. R. A. Ras-	4.00	4.00							
ssen	20.00						20.00		
eld, Minn., St. Peter's Luth. Church from Circle 1									
rk, Wis., Our Sav. Luth. Church in memory of Jessie A.									
nsen from Arthur Marcussen \$10; in memory of George									
anson \$1; in memory of Mrs. Nels Gerhard from Mr. and	16.00		16.00						
s, Ted Hendrickson \$5									
memory of Mrs. Nels Gerhard from Mr. and Mrs. Rich-									
ard Fauber \$2; Mrs. Ella Jensen, \$2; Mrs. Charles Reu-	10.00					10.00			
ter, \$5 and Mrs. Wm. Sophia Nelsen \$1									
memory of Mrs. Sophie Brobert from friends and rela-	20.00	20.00							
tives									
Nebr., Women's Missionary Society Synodical Treasurer:	100.00			25.00	25.00	25.00	25.00		
om Busy Bees, Milltown, Wis.	425.00				212.50	212.50			
om W. Canada Dist. W.M.S.	50.00						50.00		
ltha W.M.S. Dickson, Alta., for Robert Faruker's Salary	60.70			60.70					
antic Dist. W.M.S.									
land Luth. Church, Rutland, Ia., from friends in mem-	20.00			10.00	10.00				
ory of Mrs. James Osea									
maus Lutheranettes, Kennard, Nebr., for Margaret Nis-	4.38						4.38		
sen's Salary									
r Margaret Nissen's Salary: Ruth Society, Dannebrog,									
Nebr., \$2.50; Eben Ezer W.M.S., Brush, Colo., \$37.50;									
Immanuel Luth. L.A., Hampton, Nebr., \$15.20; Help-									
ing Hand, Oaks, Oklahoma \$18.77; W.M.S. First Beth-									
any Luth. Denver, Colo., \$28.27; Washington Comm. L.	104.61						104.61		
A., Washington, Nebr., \$2.37	85.00				25.00	25.00	20.00	15.00	
en Ezer W.M.S., Brush, Colo.									
om Fredericksburg L.A., Minden, Nebr., in memory of	5.00						5.00		
Gehart Smith									
maus W.M.S., Racine, from Mrs. John C. Lange in mem-									
ory of her sister Mrs. N. P. Sorensen and husband, Rev.	5.00	5.00							
N. P. Sorensen	3.00					3.00			
om Bethel L.A., Waupaca, Wis.									
r Sav. Tabitha Soc., Oshkosh, in memory of Mrs. Anna	10.00					10.00			
Repsholdt	70.00						70.00		
s, Dist. W.M.S. for Helen M. Jacobsen's Salary	20.00				20.00				
Peter's Luth. Circle 3, Northfield, Minn.	18.80	18.80							
nk Exchange, West Canada	12.50			12.50					
Ia., Immanuel Luth. S. S.	1.00		1.00						
om Robert Bertsch, a pupil, for special project									
n, Ia., First Luth. Church in memory of Rev. Joseph	43.75	43.75							
smussen from friends									
memory of Kenneth Edward Culver from Mr. and Mrs.	5.00		5.00						
Paul McCollum of Jefferson, Ia.	208.81		208.81						
alls, Ia., Nazareth Luth. Church	248.00		248.00						
d, Ore., Bethany Luth. Church	42.00	42.00							
Nebr., Gethsemane Luth. S. S.									
Nebr., Gethsemane Luth. Church from Margot Christen-	79.00	10.00	20.00	10.00	24.00	5.00	10.00		
(Margaret Nissen \$10)									
Total received since January 1, 1957	23524.98	2310.61	3761.90	3821.48	3679.75	2769.65	6748.06	303.11	130.42
Budget	114018.64		49718.64	16000.00	23800.00	8000.00	17000.00		
Pages (approximate)	100 Pct.		.44	.14	.20	.07	.15		

with thanks.

Blair, Nebraska, April 5, 1957.

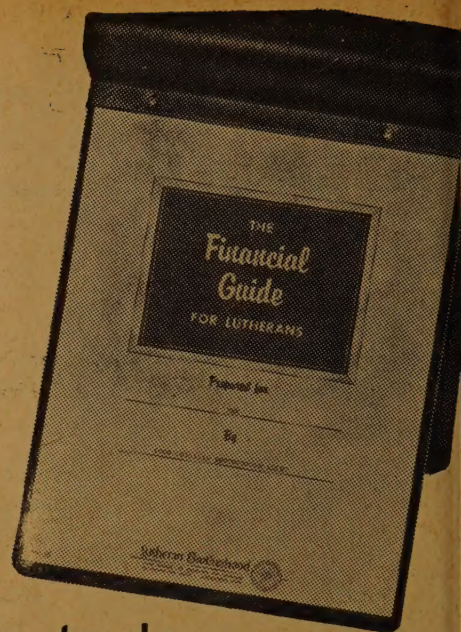
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